God and Man

Blair Scott

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A TREATISE

with

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By
BLAIR SCOTT

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To My Grandfather,
WALTER SCOTT,
of
Moffat, Scotland;
Evangelist Founder of
The Restoration Movement,
Disciples of Christ,
1830–1930

I will lift up mine eyes unto the hills, from whence cometh my help.

My help ***cometh*** *from the Lord, which made heaven and earth.*

The Lord shall preserve thee from ***all evil:*** *he shall preserve thy soul.*

—PSALM 121, 1, 2, 7.

AUTHOR'S PREFACE

WALTER SCOTT, in his plea for the restoration of the true Gospel of Jesus Christ, arranged, in the following order, the several items of faith, repentance, baptism, remission of sins, the Holy Spirit and eternal life and restored them to the Church, under the title of "Ancient Gospel," which he preached successfully to the world. Those who accepted it became a new and distinct people and have remained so; constituting, at the present time, the fifth largest Protestant body in America.

In substance, Scott's Gospel was:

A plea—for the restoration of the " Faith of our Fathers," unhampered by creed and dogma —faith in true prayer, which goes out hungering and thirsting after righteousness and—is filled; that asks and receives; faith in God's infinite activity as expressed in spiritual law, which in its application saves and heals and

makes available God's promises and their sure fulfillment.

A plea—for true repentance—that change of thought which reforms the sinner.

A plea—to restore the ordinance of baptism as typifying the baptism of the Holy Ghost—the spiritual baptism that purifies the heart, cleanses the thought and quickens into newness of life and purpose.

A plea—to let that mind be in us "which was also in Christ Jesus," whereby man comes into unison with the mind of God, his Father, and in humbleness of spirit, partakes of the "Bread of Life," symbolized by the "Lord's Supper."

A plea—for the Scriptures—a daily and more earnest study of the "Word of God" and its application to all human need.

A plea—for more devotion—to pray more fervently, watch more faithfully, to be merciful and just to others and—to love God **supremely.**

A distinguished scientist recently affirmed:—"Modern science has shown it to be diffcult to

prove the very existence of God, and even more of a problem to show any direct solicitude of God for our petty and ephemeral planet. Biblical criticism, the history of religions and cultural history have revealed the fact that we can in no direct and literal sense look upon the Bible or any other existing holy book as embodying the revealed will of God. Consequently, if we do not and cannot know the nature of the will of God in regard to human behavior, we cannot very well know when we are violating it. In other words, sin is scientifically indefinable and unknowable. Hence, sin goes into the limbo of ancient superstitions, such as witchcraft and sacrifice. The psychoanalysts have already shown that the 'sense of sin' is but a psychophysical attribute of adolescent sentimental development."

Against this shocking thesis, we have the spiritual teaching and supporting works of Jesus the Christ, who declared:—"I do nothing of myself, but as my Father hath taught me, I speak these things . . . but the Father that dwelleth in me, he doeth the works." He said

further:—"He that believeth on me, the works that I do shall he do also." Neither ancient nor contemporary history, nor material inventions have disproved the spiritual teaching and demonstrations of Jesus of Nazareth and prophets and holy men recorded in the Scriptures. God cannot be discerned materially: He must be apprehended spiritually. **The spiritual application of the "Word of God" rests for its proof, today, as always, upon "Faith with works"—for "Faith without works is dead."**

Error in premise is always followed into conclusion, until the truth about the matter is known and understood; the error is then seen to be nothing. A simple illustration of this truism is found in the following: In times past, millions of minds entertained the belief (mistaking it for truth) that the earth was flat—yet, this erroneous belief ceased to obtain, as soon as the truth about it was discovered and made evident.

A treatise on the elements of any science, admits of but little elegance, except so much

as attaches to correctness of description and accuracy of definition. The reader, therefore, must not hope to meet with much of it in this elementary dissertation. It is written, however, in the hope that it may prove a help—a daily aid, to those searching for truth.

This search will lead us to God the Father—the **only power,** Supreme Deity, Self-existent Creator, Upholder of the Universe, Eternal Mind, the Saviour of mankind, whose power alone heals the sick, solves all human problems, and destroys the opposing claim of satan, devil, or evil. Only as we are obsessed of the erroneous belief that evil exists as a power opposed to God can we fail to receive the divine help. We shall continue to suffer here, and hereafter, until we awake from this obsession, and acknowledge God, and His Christ, to be the only power, in which man functions as His image and likeness.

Jesus said—" Be of good cheer, I have overcome the world."

B. S.

New York, N. Y.

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GOD *and* MAN

IN the first chapter of the Gospel of John we have this record:—"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

Logos or Word Was God

"There was a man sent from God, whose name was John. The same came for a witness to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto

his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (John 1:1 to 15.)

The Word Made Flesh

In this Scripture the Apostle John gives an inspired interpretation of God as Infinite, Eternal, Self-sustained, Creative Mind, the "I AM THAT I AM" before whom there is no other God. He also revealed the divinity, humanity, and office of Jesus the Christ.

God Creative Mind

Jesus defined God as spirit; He said: "God is a spirit, and they that worship Him must worship Him in spirit and in truth."

Through the baptism of spirit, the quickened perception of "the beloved disciple" apprehended God, not only as the Father, the Creator

of all, but as "Love." Twice, in the fourth chapter of his first epistle, John writes, "God is love."

Following the definition of God as given in the first chapter of John, we read further (verse 18): "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him."

God Revealed

In what way? Not only verbally, but through the manifestation of His power, as expressed in the healing of sickness, the destruction of sin and in the **extinction of their cause,** namely—a supposed power of evil, as opposed to God—a power believed to be capable of subjugating man to sin, sickness, disease and death.

Evil Not Dominant Power

To mortal man, evil seems to be a dominant power. A postulate which truth destroys; the truth, understood and applied, that God, good, is the **only veritable power,** as recorded in Genesis (1:31). "And God saw everything that He had made, and, behold, it **was** very good."

Jesus denounced evil, devil, as "a liar, and the father of it," in whom, he said, there was no truth. (John 8:44.) Stripped of truth, or the claim to be true, evil becomes powerless.

Evil Denounced by Jesus

Christ Jesus claimed no power apart from God. Of himself he said—"The Son can do nothing . . . but what he seeth the Father do: . . . The Father loveth the Son, and sheweth him all things that himself doeth: and he will show him greater works than these, that ye may marvel. . . . I do nothing of myself; but as my Father hath taught me, I speak these things; . . . but the Father that dwelleth in me, **he doeth the works.**" (John 5:19, 20; 8:28; 14:10.)

God the Only Power

To entertain any other belief concerning God than that declared by Christ Jesus, is a grave mistake. To regard the loving Father as a corporeal being, a mortal magnified, is a still greater mistake.

The first essential to salvation from sin, and

its concomitants—fear, hate, malice, (engenders of disease) poverty (spiritual lack) and self-love, with all the etcetera of evil, is to know God aright. Unless we interpret him, as did the Master, it soon becomes apparent that our prayers for help and guidance are unavailing. Conversely, a right understanding of him brings into our experience untold blessings. In so important a matter should we not give much time and thought to searching his Word, that we may increase our knowledge of him, "Whom to know aright is life eternal." Such search is spiritually refreshing and enables us to apprehend something of the real man, or spiritual idea, which alone can be the image and likeness of God, to whom was given dominion, as recorded in the first chapter of Genesis, verses 26 and 27. Of this dominion the Scriptures give ample proof—first, through his prophets, and holy men of exalted thought, and then through the marvelous demonstrations of his Son, Christ Jesus,—

First Essential, to Know God Aright

Real Man, Spiritual Idea

Who walked on the water—overcoming the natural or material law of gravity.

Christ's Marvelous Demonstrations

Who healed the sick—arresting the natural or material law of decay.

Who fed multitudes—subjugating the natural or material law of lack.

Who raised the dead—annulling the natural or material law of death.

In these amazing manifestations of his Father's power, Christ Jesus confirmed the spiritual man's heritage of "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." He demonstrated the practicability of applied spiritual law—the law of reflection—whereby God's attributes and activities are manifested through man rather than delegated to him—that is, through the real man or spiritual idea, as attested by Enoch, who walked with God, whose

Dominion Man's Heritage

Applied Spiritual Law

godliness and translation is recorded in Genesis 5:24.

God, Source of All Supply

Our Master proved his Father to be the source of all supply when he sent forth his disciples without script, neither bread, nor money, nor clothing —and they lacked Nothing. Also, in the draught of fishes which, after they had " cast the net on the right side of the ship " —as he commanded—they were not able to draw it, for the multitude of fishes it contained.

It is significant, that before Jesus fed the five thousand, when the disciples would have had him send them away, he said to them— **" Give ye them to eat."** And immediately after the draught of fishes he thrice bade Peter —**" Feed my sheep."**

Availability of God's Supply

Jesus stressed the availability of God's great source of supply—ever at the command of man through faith in, and understanding of, God's law of reflection which brings into evidence the things that are not seen. Paul declares in Hebrews (11:1)—" Faith is the

substance of things hoped for, the evidence of things not seen." Faith which has been demonstrated both before and after the coming of Jesus.

"Faith with Works"

It was the exalted faith of Abraham, Moses and the prophets that enabled them to put into operation the spiritual law of God as cited in the Old Testament, to wit:—the faith of Abraham, when called of God to leave the land of his nativity, at the age of seventy-five, and "go out into a place" he knew not of,—seeking "for a city which hath foundations, whose builder and maker is God," promised to him and his seed for an inheritance. He thus became the father of all who look for that better country and city prepared for them by God. (Genesis 12:1-4; Hebrews 11:8-16.)

The faith of Moses, advanced to spiritual understanding, enabled him to lead the children of Israel out of Egyptian slavery, into the land of promise. Faith, that opened a pathway through the Red Sea; that supplied manna and water in the wilderness and over-

came every vicissitude. (Exodus 14:13-16; Hebrews 11:24-29.)

Demonstrations of the Prophets

By the same faith and knowledge of God, Elijah went to Zarephath where, in the time of drought and famine, he demonstrated the power of God to supply oil and meal and later to prove the power of life over death in raising to life the widow's little son. At Carmel he overcame the prophets of Baal, having first called down fire from heaven which consumed the sacrifice. Then, going up to the top of Mount Carmel, he proceeded to destroy the claim of drought, by bringing into evidence "a great rain." Through faith he, too, was translated. (I Kings 17:8-24; 18:19-45; II Kings 2:9-11.)

The same faith and spiritual understanding enabled Elisha to follow in the footsteps of Elijah and to perform the same mighty works. He healed Naaman of the dread disease of leprosy; revealed the presence and power of God to his servant at Dothan where he took captive a vast army of Syrians who had been

sent to apprehend him; he also annulled the claim of death, in restoring to life the son of the Shunammite woman. (II Kings 5:1-14; 6:15-23; 4:18-36.)

Jesus' Final Proof of Spiritual Power

Christ Jesus' exalted understanding of God as Life, and of his own eternal being as dwelling in God, enabled him after the crucifixion, not only to overcome and destroy that last enemy called "death;" but later, to **rise out of the flesh** into the realm of spirit, where the physical senses could no longer perceive him.

Disciples' Clearer Understanding

This final proof of Jesus' spiritual power over the flesh gave the disciples a clearer understanding of their great Master, and of the work he had given them to do. The baptism of repentance, through which Peter had passed, followed by this increased understanding, impelled him, on the day of Pentecost, to stand up fearlessly before the multitude and say: "Ye men of Israel, hear these words; Jesus of Nazareth, a man ap-

proved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know; . . . Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. . . . Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. . . . Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? And Peter said unto them, " Repent, and be baptized . . . and ye shall receive the gift of the Holy Ghost." (Acts 2:22, 24, 33, 37, 38.)

Day of Pentecost, Baptism of Repentance

Now, this gift of the Holy Ghost is that spiritual enlightenment which reveals **in consciousness,** the truth concerning God and his Christ. Endowed with this gift, Peter, after Pentecost, healed a

Gift of the Holy Ghost—Spiritual Enlightenment

man lame from his birth. (Acts 3:2-8.) And other marvelous works done by him and the apostles, even to the raising of the dead, as recorded in the Book of Acts.

Jesus said:—"If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." (Luke 11:20.) And to his disciples he said—"but the Comforter, the Holy Ghost, whom the Father will send in my name, **he shall teach you all things, and bring . . .** to your remembrance whatsoever I have said unto you." (John 14:26.)

Jesus' Last Charge to His Disciples

His last charge to his disciples was:—"Go ye into all the world and preach the Gospel to every creature . . . and these signs shall follow them that believe; in my name shall they cast out devils. . . . They shall lay hands on the sick and they shall recover." And the record further declares—"They went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." (Mark 16:15, 17, 18, 20.)

The Word Confirmed

When will our dormant faith awaken to realize and to seize these great possibilities?

History relates, that for nearly four hundred years after Christ, the early Christians preached the Gospel with "signs following." Then materialism crept in, and spiritual vision became obscured. Ecclesiasticism, creed and dogma, gradually replaced, in practice, the living truth; and its healing art—the vital power of Christianity—was lost. Faith in the efficacy of a vicarious atonement, as able to save, without works, offered an easier way of deliverance from sin and entrance into heaven. Yet, James declared that " Faith without works is dead." (James 2:20.) It renders ineffectual Christ Jesus' expressed command to preach the Gospel with " **signs following.**" A command which involved a practice considered to be no longer obligatory.

Healing Art, Vital Power of Christianity

Christ's Expressed Command

Is it not sad to contemplate that the life and power of the Word preached and demon-

strated by the Master has come to be regarded as "not in perpetuity" and that "signs following" were for a preferred class only? Yet, the Master said plainly, "These signs shall follow **them that believe:** In my name shall **they** cast out devils. . . . They shall lay hands on the sick, and they shall recover." (Mark 16:17, 18.)

Not in Perpetuity

All Who Believe

It is also true that there is today a large body of earnest and conscientious theologians who interpret truth from the practical or material standpoint of things seen, rather than from the spiritual viewpoint, which apprehended, brings into evidence the things that are not seen materially—making clear the eternal verities.

Truth Makes Free

The Master's promise reads:—"If ye continue in my Word, then are ye my disciples indeed, and ye shall know the Truth and the Truth shall make you free." **Free from what?** From the false concepts and beliefs of the flesh, that beset mortal man; for did not Jesus make

Jesus' Unequivocal Statement

this unequivocal statement—" He that believeth on me, the works that I do shall he do also; . . . and I will pray the Father and he shall give you another Comforter, . . . even the spirit of truth," which leads into all truth.

Paul declares that this corruptible must put on incorruption, that is—must overcome a corruptible sense of consciousness with an incorruptible true sense of perfection. We may not succeed in doing this here, for we labor under the cumulative effect of ages of wrong thinking, but we can make a beginning, for this we do know—that the way to understand God lies through putting off of the old man (the mortal man and his deeds) and the putting on of the Christ man, or image and likeness of God.

Effects of Wrong Thinking

John, perceiving the true spiritual man, exclaimed:—" Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but when he shall appear, we shall be like him: for we shall see him as he is. And every

Spiritual Man Perceived

man that hath this hope in him purifieth himself, even as he is pure." (I John 3:2, 3.)

Spirit of Love Blesses All

"God is Love," and Love is Infinite—its spirit blesses all whom it reaches, rests upon, or touches—just as surely today, as it did when the woman touched the hem of the Christly garment and was healed of her plague, an issue of blood of twelve years standing, as recorded in Mark 5:25-34.

Paul, knowing the basis of all true living to be right thinking, said:—"Let this mind be in you, which was also in Christ Jesus. . . . For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."

Right Thinking Basis of True Living

The two great commandments enjoined by Christ Jesus involve right thinking, namely:—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind"—and "Thou shalt love thy neighbor as thyself. On these **two commandments** hang all the law and the prophets." (Matt. 22:37-40.)

The effect of wrong, and of right thinking, is briefly summarized by the Apostle Paul—that clear expounder of truth—in the following verse:—"To be carnally minded is death; but to be spiritually minded is life and peace."

Famous Electrical Engineer

Charles P. Steinmetz, who was unanimously recognized by the General Electric Company and other great organizations as the world's foremost electrical engineer, talking with a friend over prospective future inventions in connection with radio, aeronautics, power transmission, etc., is reported to have said, in answer to the question—What line of research will see the greatest development during the next fifty years? "I think the greatest discovery will be along spiritual lines. Here is a force which history clearly teaches has been the greatest power in the development of men. Yet we have been merely playing with it and have never seriously studied it as we have the physical forces. Some day people will learn that

Spiritual Force Unexplored

material things do not bring happiness, and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which, as yet, have hardly been observed."

Revealed by Christ Jesus

The recognition of this spiritual force is embodied in the following Scripture—"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh **is of God."** (I John 4:2.)

Christ's Sacred Promise

Jesus said:—"Believe me that I am in the Father, and the Father in me, or else believe me for the very works sake. Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also: and greater works than these shall he do: because I go unto my Father."

Enlightened Faith

From the foregoing it becomes evident that,—Immortal Consciousness, life eternal, is gained through Faith, faith in God. An enlightened faith, which imparts a knowledge of him, whom

to know aright, Jesus said, "is life eternal." An understanding knowledge of God's infinite power—expressed in the operation of spiritual law, which in its application (through enlightened faith) saves and heals, and makes of none effect the false claim of evil, as a power opposed to God. An understanding faith, that reveals the kingdom of God (harmony) within, and leads on and up to,—yea! and through, the very gates of heaven into the abode of God—spiritual consciousness.

The Fathers restored the Apostolic Church in its plan and ordinances; it is yet to be fully restored in its life and power; thus the promise—"Greater works than these shall ye do," remains for us yet to demonstrate.

Demonstrable Truth

This promise is available. The Church of Christ, founded on the demonstrable Rock of Truth—practiced and taught by Christ Jesus—can, through Prayer, Christian Unity and "Faith with works,"—bring again **into evidence its spiritual life and power.**

Our Lord's Prayer—the only prayer taught

by Christ Jesus, includes, and is sufficient for, all human need. The prayer is brief, but to its analysis and explanation, Jesus devotes nearly one-third of his discource, known as the Sermon on the Mount. After rebuking hypocrisy and the use of "vain repetitions," he said:

Prayer as Taught by Christ Jesus

"After this manner therefore pray ye;"—not in open ostentation, but in retirement and humility; seeking to know the will of God; in every need relying on him; forgiving others as we ourselves would be forgiven, acknowledging his kingdom, his power and glory. Note, the first petition is,—"Thy kingdom come," and in the following significant words, after reiterating the wants of mortal man, Jesus closes thus:—". . . for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

As stated in the beautiful words of a well known hymn:—"Prayer is the heart's sincere desire, . . . uttered or unexpressed."

Such prayer is unceasing aspiration; it brings thought into unison with "His Will," and thus opens the very "windows of heaven" to the healing truth which frees from the discordant beliefs of the flesh and meets man's every need. It makes effective and practical the Master's great promise:—"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." (John 14:13.)

Prayer of Aspiration

The Master's Great Promise Effectual

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21:22.)

In prayer, the grateful heart pours forth gratitude and thanks to God for every blessing; but our gratitude and joy for the "quickening of the spirit" should transcend all else.

Gratitude for Spiritual Quickening

Material blessings, like material consciousness, will pass away, but the joys of spirit are

the sweet zephyrs of immortal consciousness, against which the winds and clouds of materiality have no effacing power.

Additional Scriptural References*

For daily study and to bring thought, aided by the medium of silent prayer, into a better understanding of, and unison with, the "Will of the Father."

All scripture is given **by inspiration of God,** and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, thoroughly furnished unto all good works.

—II Timothy 3:16, 17.

* Reference Index to Scriptural passages: Pp. 135-137.

When Thou Prayest

" But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

Seek Ye First the Kingdom of God

" But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

PRAYER

Bible references referring to:—

Prayer: Taught by Christ Jesus

Matt. 21:22; 6:6-14, 31-33.

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

For if ye forgive men their trespasses, your heavenly Father will also forgive you.

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

(For after all these things do the Gentiles seek): for your heavenly Father knoweth that ye have need of all these things.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Prayer: Of Faith

John 14:13, 14; Matt. 7:7, 8; Mark 11:24.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

If ye shall ask anything in my name, I will do it.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

Prayer: Blessing All

Matt. 5:44, 45; I Tim. 2:1, 3, 4.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men:

For this is good and acceptable in the sight of God our Saviour;

Who will have all men to be saved, and to come unto the knowledge of the truth.

Prayer: Of Admonition

Matt. 26:41; Rom. 12:10, 12; James 1:5, 6.

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Be kindly affectioned one to another with brotherly love; in honour preferring one another;

Rejoicing in hope; patient in tribulation; continuing instant in prayer.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

Prayer: That Heals

James 5:13-16; John 14:12, 14; Mark 16:17, 18.

Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

If ye shall ask anything in my name, I will do it.

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Bible references recording effectual:—

Prayer: Answered

I Kings 17:8, 9, 17-19, 21, 22; II Kings 4:8, 14-22, 32-36; Acts 12:1, 5, 7, 8, 10-14, 16; Isa. 65:24; Job 42:10; Psalm 116:1, 6-8.

And the word of the Lord came unto him, saying,

Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

And he said unto her, Give me thy son. And he took him out of her bosom, and carried him

up into a loft, where he abode, and laid him upon his own bed.

And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again.

And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived.

And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread.

And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

And he said, Call her. And when he had called her, she stood in the door.

And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid.

And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

And when the child was grown, it fell on a day, that he went out to his father to the reapers.

And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

He went in therefore, and shut the door upon them twain, and prayed unto the Lord.

And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.

Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

And he called Gehazi, and said, Call this

Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

Now about that time Herod the king stretched forth his hands to vex certain of the church.

Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him.

And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

When they were past the first and second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.

And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before.

I love the Lord, because he hath heard my voice and my supplications.

The Lord preserveth the simple: I was brought low, and he helped me.

Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.

For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling

Bible references recording; habitual, humble, effective:—

Prayers: Of Christ Jesus

Luke 3:21, 22; 6:12; 9:28, 29, 35; Mark 14:32, 35, 36, 39; Luke 22:42, 43; Luke 23:33, 34.

Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened.

And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.

And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

And again he went away, and prayed, and spake the same words.

Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

And there appeared an angel unto him from heaven, strengthening him.

And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

Bible references giving thanks in:—

Prayer: Of Praise and Thanksgiving

I Kings 8:54-56; Neh. 9:4-6; Luke 1:46-55, 68-79; Psalm 107:1-32.

And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven.

And he stood, and blessed all the congregation of Israel with a loud voice, saying,

Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.

Then stood up upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice unto the Lord their God.

Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said, Stand up and bless the Lord your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise.

Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all

their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.

And Mary said, My soul doth magnify the Lord,

And my spirit hath rejoiced in God my Saviour.

For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

For he that is mighty hath done to me great things; and holy is his name.

And his mercy is on them that fear him from generation to generation.

He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seats, and exalted them of low degree.

He hath filled the hungry with good things; and the rich he hath sent empty away.

He hath holpen his servant Israel, in remembrance of his mercy.

As he spake to our fathers, to Abraham, and to his seed for ever.

Blessed be the Lord God of Israel; for he hath visited and redeemed his people.

And hath raised up an horn of salvation for us in the house of his servant David;

As he spake by the mouth of his holy prophets, which have been since the world began:

That we should be saved from our enemies, and from the hand of all that hate us;

To perform the mercy promised to our fathers, and to remember his holy covenant;

The oath which he sware to our father Abraham,

That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

In holiness and righteousness before him, all the days of our life.

And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people by the remission of their sins,

Through the tender mercy of our God; whereby the day-spring from on high hath visited us.

To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

O give thanks unto the Lord, for he is good: for his mercy endureth for ever.

Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy;

And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

They wandered in the wilderness in a solitary way; they found no city to dwell in.

Hungry and thirsty, their soul fainted in them.

Then they cried unto the Lord in their trouble, and he delivered them out of their distresses.

And he led them forth by the right way, that they might go to a city of habitation.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

For he satisfieth the longing soul, and filleth the hungry soul with goodness.

Such as sit in darkness and in the shadow of death, being bound in affliction and iron;

Because they rebelled against the words of God, and contemned the counsel of the most High:

Therefore he brought down their heart with labour; they fell down, and there was none to help.

Then they cried unto the Lord in their trouble, and he saved them out of their distresses.

He brought them out of darkness and the shadow of death, and brake their bands in sunder.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

For he hath broken the gates of brass, and cut the bars of iron in sunder.

Fools because of their transgression, and because of their iniquities, are afflicted.

Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

Then they cry unto the Lord in their trouble, and he saveth them out of their distresses.

He sent his word, and healed them, and delivered them from their destructions.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

They that go down to the sea in ships, that do business in great waters;

These see the works of the Lord, and his wonders in the deep.

For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble.

They reel to and fro, and stagger like a drunken man, and are at their wit's end.

Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.

He maketh the storm a calm, so that the waves thereof are still.

Then are they glad because they be quiet; so he bringeth them unto their desired haven.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

SPIRIT OF GOD, CREATIVE POWER

"In the beginning God created the heaven and the earth . . . and God saw everything that he had made, and, behold, it was very good."

Spiritual Man—Image and Likeness of God

"So God created man in his own image, in the image of God created he him; male and female created he them."

Christ Man—Son of God

Jesus, the Christ, foretold by the prophet Isaiah, and recorded by John.

" For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

The Word made flesh that dwelt among us " full of grace and truth," giving power to as many as received him, to become the sons of God: " even to them that believed on his name." Jesus, the Christ, who said,—" Before Abraham was, I am," who taught and spoke of God always as the Father,—" My Father " and " Your Father," who left this command:—

" Be ye therefore perfect, even as your Father which is in heaven is perfect." **Whose last injunction, and last promise** was:—

" Go ye into all the world, and preach the gospel to every creature. . . . And these signs shall follow them that believe; In my name shall they cast out devils, . . . they shall lay hands on the sick, and they shall recover."

Note:—**" Them that believe "** shall do these works.

Bible references pointing to:—

Spiritual Creation

Genesis I: Entire chapter, stressing verses 26, 27, 31.

In the beginning God created the heaven and the earth.

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light.

And God saw the light, that it was good: and God divided the light from the darkness.

And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

And God called the firmament Heaven. And the evening and the morning were the second day.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

And the evening and the morning were the third day.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

And God set them in the firmament of the heaven to give light upon the earth.

And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

And the evening and the morning were the fourth day.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him: male and female created he them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Son of God: Prophecy

Isaiah 9:6; 11:1-4.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

Son of God: Revealed

John 1:1, 14; 8:58; Luke 4:18, 19.

In the beginning was the Word, and the Word was with God, and the Word was God.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.

Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

To preach the acceptable year of the Lord.

Spiritual Man Defined

Genesis 1:26, 27; I John 3:1-3; I Cor. 3:16, 17; 6:19, 20; Eph. 4:7, 13, 23, 24.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

And every man that hath this hope in him purifieth himself, even as he is pure.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

But unto every one of us is given grace according to the measure of the gift of Christ.

Till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:

And be renewed in the spirit of your mind;
And that ye put on the new man, which after God is created in righteousness and true holiness.

Spiritual Man Endowed

Matt. 10:1; Luke 9:1, 2, 6; 10:1, 5, 9; Mark 16:15, 17, 18, 20; John 14:12; 17:20, 21; Matt. 5:14, 16, 48.

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

And he sent them to preach the kingdom of God, and to heal the sick.

And they departed, and went through the towns, preaching the gospel, and healing every where.

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

And into whatsoever house ye enter, first say, Peace be to this house.

And heal the sick that are therein, and say

unto them, The Kingdom of God is come nigh unto you.

And he said unto them, Go ye into all the world, and preach the gospel to every creature.

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

Verily, verily, I say unto you, he that believeth on me, the works that I do, shall he do also; and greater works than these shall he do; because I go unto my Father.

Neither pray I for these alone, but for them also which shall believe on me through their word;

That they all may be one; as thou, Father, art in me; and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

Ye are the light of the world. A city that is set on an hill cannot be hid.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Be ye therefore perfect, even as your Father which is in heaven is perfect.

Paul, apprehending the spiritual man, said:—

" Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? " He also said:—

" But unto every one of us is given grace according to the measure of the gift of Christ. . . . Till we all come into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

John, perceiving the spiritual man, exultingly declares:—

" Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is."

Jesus, knowing that man is spiritual, and understanding the power and dominion bestowed on him by God, made this marvelous declaration:—

" Verily, verily, I say unto you, he that be-

lieveth on me, the works that I do, shall he do also; and greater works than these shall he do; because I go unto my Father."

When praying for his disciples Jesus said:—

"Neither pray I for these alone, but for **them also that believe on me** through their word."

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

ADAM ALLEGORY

Mortal Man Depicted: Deluded and Fallen

"But there went up a mist from the earth and watered the whole face of the ground." (Spiritual obscurity)

Bible references relating to the:—

Adam Man

Genesis 2:7, 21-23; 3:1-6, 13, 16, 17, 23.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man.

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

And the serpent said unto the woman, Ye shall not surely die:

For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

And when the woman saw that the tree was good for food, and that it was pleasant to the

eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

And unto Adam he said, Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

"As in Adam all die, even so in Christ shall all be made alive. . . . For this corruptible must put on incorruption, and this mortal must put on immortality. . . . As we have borne the image of the earthy, we shall also bear the image of the heavenly."

Bible references relating to:—

Mortal Man Saved

I Cor. 15:22, 23, 47, 49, 53; II Cor. 5:1, 2, 6, 8, 16, 17; 4:16, 18.

For as in Adam all die, even so in Christ shall all be made alive.

But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming.

The first man is of the earth, earthy: the second man is the Lord from heaven.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

For this corruptible must put on incorruption, and this mortal must put on immortality.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

We are confident, I say, and willing rather

to be absent from the body, and to be present with the Lord.

Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know ye him no more.

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

Mortal man is saved by the aid of the Holy Spirit, even the Comforter, **who dwelleth in us**; and by the power of God, that **worketh in us.**

Bible references relating to the:—

Power of the Spirit of God

John 16:13, 14; Romans 8:14, 16, 19, 20, 21; Phil. 2:13.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

He shall glorify me: for he shall receive of mine, and shall shew it unto you.

For as many as are led by the Spirit of God, they are the sons of God.

The Spirit itself beareth witness with our spirit, that we are the children of God:

For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

For it is God which worketh in you both to will and to do of his good pleasure.

CHRIST, THE LIGHT OF THE WORLD

"God said, Let there be light; and there was light."

"The same was in the beginning with God."

Bible references to Christ Jesus as the:—

Light of the World

Luke 2:25, 27-32; John 1:2, 4, 5, 9; 8:12; 9:5; 12:46; Acts 26:1, 13-19; Rev. 21:10, 23, 24.

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

Then took he him up in his arms, and blessed God, and said,

Lord, now lettest thou thy servant depart in peace, according to thy word:

For mine eyes have seen thy salvation.

Which thou hast prepared before the face of all people;

A light to lighten the Gentiles, and the glory of thy people Israel.

The same was in the beginning with God.

In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehendeth it not.

That was the true Light, which lighteth every man that cometh into the world.

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

As long as I am in the world, I am the light of the world.

I am come a light into the world, that whosoever believeth on me should not abide in darkness.

Then Agrippa said unto Paul, Thou are permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.

And I said, Who are thou, Lord? And he said, I am Jesus whom thou persecutest.

But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

Delivering thee from the people, and from the Gentiles unto whom now I send thee.

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision.

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

Light Discerned

Isaiah 9:2; 60:1-3, 19, 20; Eph. 5:14; I Peter 2:9; Acts 13:47; John 1:6-8; Matt. 4:14, 16.

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.

Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.

For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

There was a man sent from God, whose name was John.

The same came for a witness, to bear witness of the Light, that all men through him might believe.

He was not that Light, but was sent to bear witness of that Light.

That it might be fulfilled which was spoken by Esaias the prophet, saying,

The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

Light Reflected

Psalm 27:1; 36:9; 43:3; 56:13; Isaiah 2:5; 58:8, 10; Matt. 5:14, 16; Rev. 22:5.

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?

For with thee is the fountain of life; in thy light shall we see light.

O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?

O house of Jacob, come ye, and let us walk in the light of the Lord.

Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.

And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day.

Ye are the light of the world. A city that is set on an hill cannot be hid.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

POWER OF THE WORD

"In the beginning was the Word, and the Word was with God, and the Word was God."

Bible references relating to the power of the:—

Word of God

John 1:14; Heb. 11:3; Matt. 24:35; Isaiah 40:5, 8; Luke 4:1, 3, 4, 14, 15, 32, 36.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Heaven and earth shall pass away, but my words shall not pass away.

And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

And Jesus being full of the Holy Ghost re-

turned from Jordan, and was led by the Spirit into the wilderness.

And the devil said unto him, if thou be the Son of God, command this stone that it be made bread.

And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

And he taught in their synagogues, being glorified of all.

And they were astonished at his doctrine: for his word was with power.

And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

Word to Heal

Psalm 107:20; Matt. 8:8, 13.

He sent his word, and healed them, and delivered them from their destructions.

The centurion answered and said, Lord, I am not worthy that thou shouldest come under my

roof: but speak the word only, and my servant shall be healed.

And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

Word Acquired

John 8:31, 32; Eph. 6:17; Heb. 4:12.

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

And ye shall know the truth, and the truth shall make you free.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Word Assured

Isaiah 30:21; 55:11; Ezek. 12:25, 28.

And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.

Therefore say unto them, Thus saith the Lord God; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God.

CHRIST JESUS, THE WAY, THE TRUTH, THE LIFE

"Let not your heart be troubled. . . . In my Father's house are many mansions. . . . I go to prepare a place for you . . . that where I am, there ye may be also. . . . And whither I go ye know, and the way ye know."

"To this end . . . came I into the world, that I should bear witness unto the Truth."

"I am come that they might have life, and that they might have it more abundantly."

Bible references referring to Christ Jesus:—

The Way

John 14:6; 14:1-4; Psalm 25:8, 9, 10; Prov. 2:8; Isaiah 30:21; 35:8; Matt. 7:13, 14; Mal. 3:1; Micah 4:2.

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Let not your heart be troubled: ye believe in God, believe also in me.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

And whither I go ye know, and the way ye know.

Good and upright is the Lord: therefore will he teach sinners in the way.

The meek will he guide in judgment: and the meek will he teach his way.

All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.

He keepeth the paths of judgment, and preserveth the way of his saints.

And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

The Truth

John 1:17; 18:37; 16:13; John 4:24; 8:31, 32; 17:17; I John 3:18, 19; Eph. 6:14; Psalm 51:6; 91:4; II Tim. 2:15.

For the law was given by Moses, but grace and truth came by Jesus Christ.

Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak:

And he will shew you things to come.

God is a Spirit: and they that worship him must worship him in spirit and in truth.

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed:

And ye shall know the truth, and the truth shall make you free.

Sanctify them through thy truth: thy word is truth.

My little children, let us not love in word, neither in tongue; but in deed and in truth.

And hereby we know that we are of the truth, and shall assure our hearts before him.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness.

Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

He shall cover thee with his feathers, and

under his wings shalt thou trust; his truth shall be thy shield and buckler.

Study to shew thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

The Life

John 10:10, 28; 6:47; 17:3; John 1:4; 5:24-26; I John 5:11, 12, 20; Romans 8:2; Rev. 2:7.

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

Verily, verily, I say unto you, He that believeth on me hath everlasting life.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

In him was life; and the life was the light of men.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come

into condemnation; but is passed from death unto life.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

For as the Father hath life in himself; so hath he given to the Son to have life in himself.

And this is the record, that God hath given to us eternal life, and this life is in his Son.
He that hath the Son hath life; and he that hath not the Son of God hath not life.

And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

CHRIST'S SAVING GRACE AND HEALING POWER

" Grace and truth came by Jesus Christ."
" He sent his word and healed them."

Bible references referring to Christ's:—

Saving Grace

John 1:16, 17; Eph. 2:4, 5; 4:7; I Cor. 1:4; II Cor. 4:15; 9:8; 12:9; II Tim. 1:9; 2:1; Romans 3:24; 5:2; Heb. 4:16.

And of his fullness have all we received, and grace for grace.

For the law was given by Moses, but grace and truth came by Jesus Christ.

But God, who is rich in mercy, for his great love wherewith he loved us,

Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

But unto every one of us is given grace according to the measure of the gift of Christ.

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ.

For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose, and grace, which was given us in Christ Jesus before the world began.

Thou therefore, my son, be strong in the grace that is in Christ Jesus.

Being justified freely by his grace through the redemption that is in Christ Jesus;

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Bible references referring to the:—

Healing Power of the Prophets

Psalm 107:20; I Kings 17:8, 9, 17-23; II Kings 4:8, 14-22, 32-37; 5:1, 9, 10, 14, 15; 20:1, 2, 4, 5.

He sent his word, and healed them, and delivered them from their destructions.

And the word of the Lord came unto him, saying,

Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

And he cried unto the Lord, and said, O Lord, my Lord, hast thou also brought evil upon

the widow with whom I sojourn, by slaying her son?

And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again.

And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived.

And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread.

And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

And he said, Call her. And when he had called her, she stood in the door.

And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid.

And the woman conceived, and bare a son

at that season that Elisha had said unto her, according to the time of life.

And when the child was grown, it fell on a day, that he went out to his father to the reapers.

And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

He went in therefore, and shut the door upon them twain, and prayed unto the Lord.

And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.

Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son and went out.

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.

So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

And he returned to the man of God, and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live.

Then he turned his face to the wall, and prayed unto the Lord.

And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying,

Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord.

Healing Power of Christ Jesus

Luke 4:14, 33-35, 38-41; 5:17-26; Matt. 4:23, 24; Mark 5:21-25, 27, 29, 32-36, 39, 41, 42; John 4:46-53; 11:1, 3, 6-8, 14, 15, 17, 38-44.

And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

Now when the sun was setting, all they that

had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

And devils also came out of many, crying out, and saying, Thou are Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them.

And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him.

And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus.

And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

Whether is easier, to say, Thy sins be forgiven thee: or to say, Rise up and walk?

But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

And Jesus went with him; and much people followed him, and thronged him.

And a certain woman, which had an issue of blood twelve years,

When she had heard of Jesus, came in the press behind, and touched his garment.

And straightaway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

And he looked round about to see her that had done this thing.

But the woman fearing and trembling, knowing what was done in her, Came and fell down before him, and told him all the truth.

And he said unto her, Daughter, thy faith hath made thee whole; go in peace and be whole of thy plague.

While he yet spake, there came from the ruler

of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?

As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

And straightaway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

The nobleman saith unto him, Sir come down ere my child die.

Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

When he had heard therefore that he was sick, he abode two days still in the same place where he was.

Then after that saith he to his disciples, Let us go into Judea again.

His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

Then said Jesus unto them plainly, Lazarus is dead.

And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

Then when Jesus came, he found that he had lain in the grave four days already.

Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

Jesus saith unto her, Said I not unto thee, that if thou wouldst believe, thou shouldest see the glory of God?

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Healing Power of Christ's Disciples

Matt. 10:1; Luke 9:2, 6; 10:1, 5, 9, 17; Acts 3:1-10; 4:22; 9:36-41; 14:8-10; 20:7-10, 12; 28:8, 9.

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

And he sent them to preach the kingdom of God, and to heal the sick.

And they departed, and went through the towns, preaching the gospel, and healing every where.

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

And into whatsoever house ye enter, first say, Peace be to this house.

And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

Who seeing Peter and John about to go into the temple asked an alms.

And Peter, fastening his eyes upon him with John, said, Look on us.

And he gave heed unto them, expecting to receive something of them.

Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

And all the people saw him walking and praising God: And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

For the man was above forty years old, on whom this miracle of healing was shewed.

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive.

And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

The same heard Paul speak; who steadfastly

beholding him, and perceiving that he had faith to be healed,

Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

And there were many lights in the upper chamber, where they were gathered together.

And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him.

And they brought the young man alive, and were not a little comforted.

And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

So when this was done, others also, which had diseases in the island, came, and were healed.

Bible references bestowing Christ's:—

Healing Power on All Who Believe

John 17:1, 6, 20, 21; Mark 16:9, 14, 15, 17, 18, 20; Jer. 17:14; Psalm 30:2; 103:2, 3; James 5:14-16; I Cor. 12:4, 8, 9.

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

Neither pray I for these alone, but for them also which shall believe on me through their word;

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

And he said unto them, Go ye into all the world, and preach the gospel to every creature.

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.

Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou art my praise.

O Lord my God, I cried unto thee, and thou hast healed me.

Bless the Lord, O my soul, and forget not all his benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases.

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

Now there are diversities of gifts, but the same Spirit.

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

To another faith by the same Spirit; to another the gifts of healing by the same Spirit.

GOD'S PROMISES VITAL AND AVAILABLE

In weakness, fear, peril or distress, strength, protection and deliverance.

" He giveth power to the faint, and to them that have no might he increaseth strength."

" Be not afraid of sudden fear. . . . For the Lord shall be thy confidence, and shall keep thy foot from being taken."

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered."

Bible references giving:—

Promise of Strength

Isaiah 40:29-31; 30:15 to colon; 45:24; Psalm 27:1, 14; 37:39; 41:3; 46:1; 62:7; 73:26; Deut. 33:25; II Cor. 12:9; Phil. 4:13.

He giveth power to the faint; and to them that have no might he increaseth strength.

Even the youths shall faint and be weary, and the young men shall utterly fall:

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength:

Surely, shall one say, in the Lord have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed.

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?

Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

But the salvation of the righteous is of the Lord: he is their strength in the time of trouble.

The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

God is our refuge and strength, a very present help in trouble.

In God is my salvation and my glory: the rock of my strength, and my refuge, is in God.

My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.

Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.

And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

I can do all things through Christ which strengtheneth me.

Promise of Protection

Isaiah 41:10, 13; Prov. 3:24-26; Psalm 91:1, 5, 11; Deut. 31:8; 33:27; II Chron. 20:15; 32:7, 8; Heb. 13:6; Isaiah 54:17.

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

When thou liest down, thou shall not be afraid: yea, thou shall lie down, and thy sleep shall be sweet.

Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

For the Lord shall be thy confidence, and shall keep thy foot from being taken.

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

For he shall give his angels charge over thee, to keep thee in all thy ways.

And the Lord, he it is that doth go before thee; he will be with thee, he will not fail

thee, neither forsake thee; fear not, neither be dismayed.

The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee; and shall say, Destroy them.

And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's.

Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him; for there be more with us than with him:

With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

Promise of Deliverance and Reassurance

Isaiah 35:4; Joel 2:32; Job 5:19; Psalm 34:4, 7; 50:15; 91:15; Isaiah 32:17, 18; Romans 8:15; II Tim. 1:7; I John 4:16, 18.

Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you.

And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord will call.

He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

I sought the Lord, and he heard me, and delivered me from all my fears.

The angel of the Lord encampeth round about them that fear him, and delivereth them.

And call upon me in the day of trouble: I will deliver thee, and thou shall glorify me.

He shall call upon me, and I will answer: I will be with him in trouble; I will deliver him, and honour him.

And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

GOD'S INFINITE AVAILABLE SUPPLY

" They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures."

Bible references recording God's available:—

Spiritual Supply

Isaiah 55:1, 2; Luke 12:22, 23, 30-32; John 4:31, 32; 6:32-35.

Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

The life is more than meat, and the body is more than raiment.

For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

But rather seek ye the kingdom of God; and all these things shall be added unto you.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

In the mean while his disciples prayed him, saying, Master, eat.

But he said unto them, I have meat to eat that ye know not of.

Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

For the bread of God is he which cometh down from heaven, and giveth life unto the world.

Then said they unto him, Lord, evermore give us this bread.

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

Bible references recording:—

Unlimited Supply

Psalm 36:8; Exodus 16:4, 11, 12, 15; I Kings 17:8-16; II Kings 4:1-7; 7:1-3, 5-7, 10, 14-16; Matt. 14:14-21; Mark 8:1, 2, 4-9; John 21:3-6, 9, 13.

They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

And the Lord spake unto Moses, saying:

I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God.

And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.

And the word of the Lord came unto him, saying,

Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.

For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.

And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.

And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen.

And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

Then he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels: borrow not a few.

And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.

And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.

Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

Then Elisha said, Hear ye the word of the Lord; Thus saith the Lord, Tomorrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

Then a lord on whose hand the king leaned answered the man of God, and said, Behold, if the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die?

And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, there was no man there.

For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host; and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life.

So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, there was no man there, neither voice of man, but horses tied, and asses tied, and the tents as they were.

They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

And they went after them unto Jordan: and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the Lord.

And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

But Jesus said unto them, They need not depart; give ye them to eat.

And they say unto him, We have here but five loaves, and two fishes.

He said, Bring them hither to me.

And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

And they that had eaten were about five thousand men, beside women and children.

In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

I have compassion on the multitude, because they have now been with me three days, and have nothing to eat;

And his disciples answered him, From whence

can a man satisfy these men with bread here in the wilderness?

And he asked them, How many loaves have ye? And they said, Seven.

And he commanded the people to sit down on the ground: and he took the seven loaves and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.

And they had a few small fishes: and he blessed, and commanded to set them also before them.

So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.

And they that had eaten were about four thousand: and he sent them away.

Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

And he said unto them, Cast the net on the right side of the ship, and ye shall find. They

cast therefore, and now they were not able to draw it for the multitude of fishes.

As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

Bible references: True giving an earnest of:—

Continued Supply

Mal. 3:10; Luke 6:38; II Cor. 9:7-11; Psalm 37:3; I Cor. 2:9, 10.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

(As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;)

Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

KINGDOM OF GOD

Defined by Christ Jesus:

Luke 17:20, 21; Mark 4:30-32; Matt. 13:44-46; Luke 12:29-32.

The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth is less than all the seeds that be in the earth:

But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

Again, the kingdom of heaven is like unto treasure hid in the field; the which when a man hath found, he hideth and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God and all these things shall be added unto you.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Status of the Godly Man

"Mark the perfect man, and behold the upright: for the end of **that** man **is** peace."

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

"I know thy works; behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name."

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

Behold, I come quickly: hold fast that which thou hast, that no man take thy crown."

"He that **overcometh** shall **inherit all things**; and I will be **his God**, and he shall be **my son.**"

Psalm 37:37; 1:1-3; Rev. 3:8, 10, 11; 21:7.

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Testimonials

The foregoing treatise sets forth the truth about " God and Man," and if earnestly studied in conjunction with the Scriptures, will bring into the understanding the light of truth that giveth " power against unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease," through the power of God that worketh in us.

The following testimonials indicate that this " little evangel " has already helped in uplifting thought to diviner heights, and in meeting and overcoming many perplexing problems that come into every disciple's daily experience:—

Andrew Davidson Harmon, LL.D., D.D., former President, Transylvania University, Lexington, Ky., writes:—

" I have read the manuscript of your book entitled, ' God and Man.' It so challenged my attention that I reread it. It cast a strange spell over me. You have called every disciple of Jesus individually, and those who make up his church collectively, into judgment. Whoever reads your book must validate his faith

by his works or deny his Lord. You have let Jesus speak for himself, and he points the way to restore the life and power of the early church. I believe this book will bless and purge and challenge others as it has me, and create a wistful longing in the reader's heart that will not be satisfied till he comes into the consciousness of the abundant life of God through Jesus Christ."

Dr. Henry J. Derthick, President, Milligan College, Tennessee, writes:—

" You captivated our students with ' God and Man,' and all send prayers and regards. You brought us messages of spiritual thought and power. We shall always remember you with affection and prayer. I am much interested in the publication of your book. Of course, I am eager that it shall be circulated among all churches, and not simply among our own church people. It will be a great textbook for our Bible department."

Dr. Jesse Morn Bader, Secretary of Evangelism, United Christian Missionary Society, Disciples of Christ, Indianapolis, Ind., writes:—

" The author of this beautiful book, ' God and Man,' is a layman—a banker—the grandson of the illustrious Walter Scott, who was the first and greatest evangelist of the Churches of

Christ (Disciples). This religious body is now the fifth largest among the Protestant churches in America. They have come to this large numerical strength because of their tremendous emphasis on evangelism during their one hundred years of history. The one most responsible for this evangelistic zeal and passion was the author's grandfather. He started a fire that has never died out. In his preaching and teaching he sought to restore the 'Ancient Gospel' in its doctrine, ordinances, fruit and *life*. The author states in this thought-provoking treatise that, 'the Fathers restored the Apostolic Church in its plan and ordinances—it is yet to be fully restored in its life and power—" Greater works than these shall ye do," remains for us yet to demonstrate.' The author has dealt with the latter, which is lacking in the churches today. The author feels that ' 'Tis life of which our nerves are scant, more life and fuller that we want.' This treatise can best be appreciated when read and studied in a devotional attitude of mind. The author has exalted the Holy Scriptures and given the matchless Christ the central place."

Dr. Charles L. Goodell, Executive Secretary, Commission on Evangelism and Life Service, of the Federal Council of the

Churches of Christ in America, New York City, writes:—

"I cannot tell you how pleased I am with 'God and Man.' I have the deepest sympathy with your purpose in setting forth the blessed doctrine of the Fatherhood of God. You are right in your attack upon psychoanalysts. That the 'sense of sin' was never more at the front than it is now will be affirmed by every priest, Catholic or Protestant, who ministers to the needs of men and hears with unceasing reiteration the words of the 7th Chapter of Romans, 'O wretched man that I am! Who shall deliver me from the body of this death?' Let me thank you for the little book."

R. A. Long, Chairman of the Board, The Long-Bell Lumber Corporation, Kansas City, Mo., writes:—

"I find the spirit expressed therein very beautiful and helpful, especially is such a message as it bears, important at this time."

Dr. Frederick D. Kershner, Dean, The College of Religion, Butler University, Indianapolis, Ind., writes:—

"We are in receipt of a beautiful treatise entitled, 'God and Man,' from the pen of Blair Scott, the grandson of Walter Scott. The

work is largely made up of quotations from the Scriptures and Biblical references having to do with the reciprocal relation of man with his Maker. The book throughout maintains the spiritual point of view and combats the materialism which is so widely prevalent at the present time. It is a charming little volume and will be appreciated and prized by all who read its pages."

C. T. Hatch, D.S.C., Treasurer, Standard Reserve & Deposit Co., Bankers, Baltimore, Md., writes:—

"It is an excellent spiritual manual and breathes an understanding faith that should animate all of us."

Mrs. Jesse M. Bader, Assistant to the Pastor, The Union Avenue Christian Church, St. Louis, Mo., writes:—

"Your beautiful book is so much appreciated. I am leading our prayer meeting Wednesday night and using your book. Am having the audience read the references on prayer."

Dr. W. E. Ellis, Minister, Paris Christian Church, Paris, Ky., writes:—

"'God and Man' is thought-provoking and

stimulating. It brings a message of power. One feels as he reads it, that the Master is speaking through his servant."

Ralph B. Reitz, D.D.S., New York City, writes:—

"The thoughtful study of its pages cannot help resulting in great benefit."

Mrs. Dora F. Gilligan, Washington, D. C., writes:—

"Words are inadequate to express my joy and gratitude upon receiving 'God and Man.' It is a wonderful interpretation—just what I have been looking for all these years."

Dr. Charles Lynn Pyatt, Chairman of Faculty, The College of the Bible, Lexington, Ky., writes:—

"'God and Man' is not a book that can be read rapidly at one sitting. The Scripture references demand careful study and thought. It is rather a book which demands study and meditation, of practically each page. I am glad when a business man catches a vision and is willing to take the time and trouble to emphasize truth to his fellowmen. Unfortunately, people are somewhat inclined to discount spiritual truths which come from ministers, on the

ground that they are professional utterances. On the contrary, when a successful business man turns aside to give expression to his faith, it is sure to arrest attention and be productive of great good."

Dr. H. H. Peters, State Secretary, Illinois Christian Missionary Society, Bloomington, Ill., writes:—

"Your book, in its dedication and message, will be helpful not only in bringing us to a richer appreciation of your grandfather, but in doing our work more effectively."

Dr. George Alexander Campbell, Minister, The Union Avenue Christian Church, St. Louis, Mo., writes:—

"'God and Man' is very attractive, and the substance is the essence of religion. You have done a real service."

Mrs. Alice G. Harmon, Chicago, Ill., writes:—

"Every word says just what it is meant to say. That is my thought of 'verbal inspiration.' You are our layman messenger of the blessings and importance of religion to every day life."

John B. H. Dunn, Vice-President, The National Bank of Baltimore, Baltimore, Md., writes:—

"It is most inspiring to any one who reads it carefully, and you have done your fellowman a great good in compiling in concrete form such an illuminating outlook as to the future."

W. Palmer Clarkson, Pioneer Cooperage Co., St. Louis, Mo., writes:—

"I have enjoyed reading very much your beautiful little book, 'God and Man.' It is a very fine textbook, and I want to assure you of my appreciation of it."

Dr. Edward D. Kohlstedt, Corresponding Secretary, Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia, Pa., writes:—

"Permit me to acknowledge with sincere appreciation the receipt of a copy of your book, 'God and Man.'"

Hon. Richard Yates, Member of Congress, Washington, D. C., writes:—

"I have studied your book, 'God and Man,' with interest and profit. Everybody needs uplift these days, and this book truly uplifts."

H. S. Burnett, Lisbon, Ohio, writes:—

"It solves every phase of Christian life and experience, and teaches us man was intended for a higher and better life than this human, earthly existence."

W. Hume Logan, President, Logan Company, Louisville, Ky., writes:—

"Many thanks for the unique booklet, 'God and Man.' The quotations are good and aptly applied. Our trouble is that we do not believe what we believe; we just think we do."

W. P. Shelton, General Manager, Christian Board of Publication, St. Louis, Mo., writes:—

"I want to assure you of my appreciation of the fine book which came to me recently. I have been much interested in reading what came from your pen. It is evident that you have given a great deal of thought to the matters discussed in 'God and Man.' It contains words which are well worth preserving."

Edward S. Jouett, Vice-President, Louisville and Nashville Railroad Company, Louisville, Ky., writes:—

"I have read 'God and Man' with greatest interest and profit."

Earle Wilfley, LL.D., D.D., Minister Vermont Avenue Christian Church, Washington, D. C., writes:—

"I am again reading for about the fourth time, 'God and Man.' Your treatment in your book, and personally, of the whole problem of good and evil is so sane and genuine that one's attention cannot help but be arrested. 'God and Man' is a daring reach after a solution of that problem, far in advance of our common thinking, but so very wholesome and encouraging, that one is driven to the irresistible conclusion that, here is a practical business man who knows God and dares to take him at his word."

Mrs. Myrtle Stalnaker Siggers, Washington, D. C., writes:—

"Yours is the reward of the earnest seeker and the door of revelation has been opened to you. Entering, you have beheld wondrous things—and have hastened to point others to the Truth which makes free. With rare spiritual perception, which appears like inspiration, you have brought forth the gold of God. You have co-ordinated, classified and condensed these nuggets of truth so that he who runs may read: that 'the wayfaring men, though

fools, shall not err therein.' In thus making accessible the Bread of Life, in a digestible and practicable manner, you have peformed a signal blessing to mankind and to the world."

Dr. J. Ross Stevenson, President, The Theological Seminary, Princeton, New Jersey, writes:—

"The copies of your treatise, 'God and Man,' sent to Mrs. Stevenson and myself, have been received and are deeply appreciated. We rejoice in the thorough way in which you discuss these all-important subjects from the viewpoint of the holy Scriptures, and are confident that the complete Biblical study so conveniently arranged will serve a very valuable and gratifying purpose."

Oreon E. Scott, of Oreon E. & R. G. Scott, Scott Building, St. Louis, Mo., writes:—

"I thank you indeed, for your book, 'God and Man.' I am enjoying it very much. You have certainly spent a great deal of time and thought in this preparation. I am so pleased with it that I want a copy sent to my mother in Cleveland. She has been a member of the Christian Church for about seventy years."

Mrs. Sara D. Skidmore, Philadelphia, Pa., writes:—

"To the earnest seeker for truth, your unique little book is an inspiration. The Bible References—each topically arranged and clearly indexed—is either a direct promise or a vital message from God to man; the Word of God direct in its application to human needs."

Henry C. Littlefield, Chief, Maritime Records Division, Washington, D. C., writes:—

"I wish to acknowledge with thanks your book, entitled, 'God and Man.' While I do not feel qualified to criticize this work, or for that matter, any religious publication, I wish to say that I placed it in the hands of a friend who has made an extensive study of various religious creeds and sects, and he tells me that it contains some of the most thorough and far-reaching analyses of religious questions that he has come in contact with."

Mrs. D. F. Pyle, President, Woman's National Bible Class, Vermont Avenue Christian Church, Washington, D. C., writes:—

"I want to thank you for the beautiful book I received, entitled, 'God and Man.' This book is an inspiration to me—I read and use it on my many visits to the sick and dying; always

finding comfort and aid in your precious book. May God bless you and this work for the Kingdom."

Green H. Hackworth, The Solicitor, Department of State, Washington, D. C., writes:—

"I wish to thank you for the beautiful copy of your treatise on 'God and Man,' accompanied by the illuminating quotations in support. I am the more impressed by the treatise because it comes from a business man, who, I believe, endeavors to make practical application of the beautiful and wholesome thoughts expressed. If more people thought and conducted themselves along the lines which you have so clearly and forcibly presented, we should ere long more nearly approach that state of perfection which the poet had in mind in speaking of the time when 'The whole earth shall be lighted as Eden was of old.'"

Dr. William L. Mudge, Executive Secretary, Pennsylvania Council of Churches (Seventeen Denominations; 1,565,000 Communicant Members), Harrisburg, Pa., writes:—

"Your book, entitled, 'God and Man,' A Treatise, has been forwarded to me by my office secretary, and I am writing at my first opportunity to thank you for it. I am sure it should

prove most helpful in times like these, when such a work is so much needed. I shall be glad to speak about it to others."

Dr. Raphael Harwood Miller, Minister, Independence Boulevard Christian Church, Kansas City, Mo., writes:—

"I read your book and felt as one does who, thirsty and soiled from travel, is refreshed by a cool, clear spring of living water. 'God and Man' has a distinctly spiritual note which rings like a bell above the rush and roar of materiality. It recalls us to the eternal things in the midst of time. Yet how strange it seems that such a message should come from a business man in a modern business office. You will make many readers grateful for this clearing toward spiritual horizons."

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